دور المرأة في إصلاح المجتمع

The Role of the Woman in Rectifying the Society

Ash-Shaykh, Al-'Allaamah
Muhammad Ibn Saalih Al-'Uthaymeen

لفضيلة الشيخ العلامة محمد بن صالح العثيمين

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Written by

Ash-Shaykh, Al-'Allaamah Muhammad Ibn Saalih Al-'Uthaymeen

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Bestower of Mercy.

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Introduction

All praise is for Allaah, We praise Him and seek His assistance and His forgiveness. We seek refuge in Allaah from the evils of our own selves and from our evil actions. Whomsoever Allaah guides, then there is no one to misguide him, and whomsoever He misguides, then there is no guide for him. I bear witness that none has the right to be worshiped except Allaah alone and I bear witness that Muhammad is His slave and Messenger.

Allaah sent him with (complete) guidance and the religion of truth and he conveyed the message and carried out that which he was entrusted with and he advised the *Ummah* and he struggled in the way of Allaah in the truest form of struggle. So, may the *Salaat* and *Salaam* of Allaah be upon him and his family and his Companions and those that follow them until the Day of Judgment. As for what proceeds:

Indeed it pleases me that I attended the women's college in Jeddah today, Tuesday, the 23rd of *Rabi'a Thaani*, the year of 1412 (after the *Hijrah* corresponding to the year 1992), that I may express that which concerns me in relation to this serious subject matter and it is the role of the woman in rectifying society. So I will, seeking help from Allaah, the Majestic, and

seeking success from Him in that which is correct and appropriate.

Indeed the role of the woman in rectifying society is a role of great importance and that is because rectification of society will occur in two ways:

The first way - the external rectification:

It is that which will take place in the marketplaces, the *masaajid* and in other places, which are outside of the home. For the most part, this rectification occurs by way of the men because they are the ones who deal with the outside affairs.

As for the second way - then it is the rectification of society, which occurs within the home:

It is that which takes place inside the homes and for the most part, it is those duties in which the women are entrusted with within the household.

Because the woman is the educator and nurturer of the household, just as Allaah, the Glorified and the Magnificent, says, while addressing and commanding the wives of the Prophet (ﷺ), in His statement:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ

ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ

لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

"And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *salaat*, and give *zakaat* and obey Allaah and His Messenger. Allaah wishes only to remove evil deeds and sins from you, O members of the family (of the Prophet), and to purify you with a thorough purification." - *Al-Ahzaab* (33):33

The Importance of the Woman's Role in the Rectification of Society

After what has preceded I think that there is no harm if we say that half of the rectification of society, if not the majority of it, is dependant on the woman and this is because of two reasons:

The first reason is that the population of women is similar to that of the men if not greater in number. Rather, they are the majority of the children of Adam. What I mean is that the majority of the children of Adam are women. Just as the Prophetic *Sunnah* points to this fact. But this differs from one place to another and at one time to another. Because the women could out number the men in a particular place and it could be the opposite in another place. Just as the women could out number the men at a particular time and the opposite at another time. In any case the woman has a major role in rectifying society.

The second reason is that the upbringing of generations, firstly starts under the supervision and the guardianship of the women. This brings clarity to the importance of the role, which is obligatory upon the women in rectifying society.

Characteristics Necessary for the Woman's Rectification of Society

In order that the importance of woman's role in rectifying society be attained, it is necessary for her to possess certain prerequisites and characteristics so that she can carry out her responsibility in this affair and here are a few of these characteristics:

The First Characteristic - The Uprightness of the Woman

That the woman herself should be righteous/pious so that she can be a good example and a good role model for the rest of the women. But how can the woman attain (this level) of integrity? Every woman should realize that she will never reach this level of integrity except with knowledge. What I mean by that is legislative knowledge; that which is acquired either from books, if she has the ability to obtain it in that manner, or directly from the mouths of the *'ulamaa* (scholars) whether these scholars be men or women. And in our (present) time, it is very easy for the woman to obtain knowledge from the mouths of the scholars and that can be by way of cassette tapes. Because these tapes, and all praise is for Allaah, they play a great role in

guiding society towards that which is good and correct, if they are used for that. So, knowledge is essential for the uprightness of the woman because there is no rectification without knowledge and it is obtained either by taking directly from the mouths of the *'ulamaa* or either from books.

The Second Characteristic - Articulacy and Eloquence

That Allaah bestows on the woman articulacy and eloquence. In order that she can clearly express herself and also clarify the way she feels, which many of the people may possess these same feelings but lack the ability to express them. Or they could express them with terms, which are neither clear nor eloquent, and at that point the intent of the one speaking, which is the rectification of the people, cannot be achieved.

And based upon this we ask: "What is the cause that will lead to this?" Meaning, what leads to fluency and eloquence and expression of that which is in the self with terms that are appropriate and clarify that which is within? We say: That the path to this is that the woman has to have some knowledge of the sciences of the Arabic language, its grammar and morphology (the science of how the verb changes from past tense to present tense and to dual and singular and plural, etc.) and its style. And at that point, it is imperative for her to give some lessons in it, even if they are few, in order that she articulates herself with terminologies that are appropriate and

she develops the ability to convey the meanings thereof to the hearts of the women she is addressing.

The Third Characteristic - Wisdom

That the woman should have with her some wisdom in giving *da'wah* and in conveying knowledge to the person she is addressing. And wisdom, as the people of knowledge explain, is to put something in its proper place. It is a blessing from Allaah, the Glorified and High, upon the slave that He gives him wisdom. Allaah, the Mighty and Majestic, says:

﴿ يُؤْتِي ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ﴾

"He grants *hikmah* to whom He pleases, and he, to whom *hikmah* is granted, is indeed granted abundant good." - *Al-Baqarah (2):269*

How often is the goal never achieved and mistakes occur because of the lack of wisdom? From wisdom in giving *da'wah* to Allaah, the Mighty and Majestic, is to lower the addressee to a level which is appropriate to him. So, if he is ignorant, then he is dealt with in a manner that is appropriate to his condition. And if he is someone of knowledge but he has with him

something of negligence, carelessness and unawareness, then he is to be dealt with in a manner that his condition necessitates and if he is learned but there is with him something of arrogance and rejecting the truth, then he is dealt with likewise with what his condition necessitates.

So, the people in this matter are on three levels: the ignorant, the learned but negligent and the learned but arrogant and it is not possible that we equalize one with the other. Rather, it is necessary that we put every individual in his proper place. And because of this, when the Prophet (ﷺ) sent Mu'aadh Ibn Jabal to Yemen he said to him:

انك تأتي قوما من أهل الكتاب

"Indeed you are going to a people from the People of the Book."
(Bukhaari and Muslim)

Indeed, the Prophet (ﷺ) mentioned that to him so that Mu'aadh would know their condition in order that he prepare for them with what that situation necessitated. And that he address them in such a manner also.

Examples in which the Prophet (ﷺ) Demonstrated Hikmah (Wisdom) in Calling to Allaah

From that which points to the use of *hikmah* (wisdom) in giving *da'wah* to Allaah are occurrences that took place from the wisest of creation in calling to Allaah.

He is the Prophet Muhammad (ﷺ) and we will put forth for this some examples:

The first example - The Bedouin who urinated in the *masjid*:

In that which is narrated by Bukhaari and Muslim and other than them from the *hadeeth* of Anas Ibn Malik (رضي الله عنه), that a Bedouin entered the *masjid* and secluded himself in a particular area of the *masjid* then began to urinate. So, a sense of ardency overtook the *Sahaabah* and they started to prohibit him and shout at him. But the Prophet (ﷺ), the one whom Allaah had given *hikmah* to in calling to Him, reprimanded them and then stopped them from shouting at him and he said:

لا تزر موه

"Do not stop him."

Meaning, do not stop him from urinating. So when the Bedouin finished urinating, the Prophet (ﷺ) ordered that a bucket of water be poured over the area where he had urinated and then he called the Bedouin and said to him:

إن هذه المساجد لا يصلح فيها شئ من لأ ذى - أو القذر- و إنما

هي للصلاة و قراءة القرآن و ذكر الله عز و جل

"Indeed it is not proper in the *masaajid* (places of worship) anything from filth or from impurities, indeed they are only for *salaat* and the recitation of Qur'aan and the *dhikr* (remembrance) of Allaah, the Mighty and Majestic." Or as he said (ﷺ).

And Imaam Ahmad, may Allaah have mercy upon him, narrated that the Bedouin said:

اللهم ارحمني و محمدا ولا ترحم معنا أحدا

"O Allaah! Have mercy on me and Muhammad and do not have mercy upon anyone else along with us." (Musnaad Imaam Ahmad Vol. 2 - 239)

And we draw from this story, decisive lessons:

The first lesson: The *Sahaabah* (ﷺ), were overtaken by *gheerah* (a strong religious jealousy), and they shouted at the Bedouin,

so it is taken from this that it is not permissible to approve of evil rather that which is incumbent is to hasten with rebuke upon the one doing it but if hastening to this will lead to an affair greater in harm, then that which is binding is to deliberate until the greater harm ceases. And because of this reason the Prophet (ﷺ) prohibited them (the *Sahaabah*). Rather, he reprimanded them for stopping the Bedouin from urinating and from shouting at him.

The second lesson: The Prophet (ﷺ) acknowledged an evil to eliminate one that was greater than it. The evil which he acknowledged was allowing the Bedouin to continue urinating and the evil that he eliminated as a result of that was if the Bedouin had stood up then the situation would have resulted in one of two ways:

The first: Either he would have stood up exposing his *'awrah* (private area) in order that he would not contaminate his garment with the urine. And in that case the area of the *masjid* in which he urinated would have become widespread and he would have faced the people while his *'awrah* was exposed and these are two evil affairs.

The second: If the Bedouin did not stand in that manner, then indeed he would have covered his private area but his garment would have become contaminated with urine. So because of these two evils, the Prophet (ﷺ) approved of him to finish

urinating because one evil had already occurred with part of the *masjid* being affected by the urine from the beginning, and if he had stood up, then the evil that had already transpired would have never been removed.

So we take from this story or from this particular point a lesson, and that is, if the evil cannot be dealt with except that it will lead to something more evil, then it is incumbent to refrain, to eliminate the greater of the two evils with the least harmful of the two.

And this is a principle in the Book of Allaah as Allaah says:

﴿ وَلَا تَسُبُّواْ ٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّواْ ٱللَّهَ عَدۡوَۢا بِغَيۡرِ عِلۡمٖ ﴾

"And insult not those whom they (disbelievers) worship besides Allaah, lest they insult Allaah wrongfully without knowledge." - *Al-An'aam (6):108*

And all of us are aware that to insult the deities of the *mushrikeen* (those who associate partners with Allaah) is from the affairs which are beloved to Allaah.

But when insulting these deities leads to revilement of the One who is not deserving of insult and He is the Lord, the Mighty and Majestic, then Allaah has prohibited us from insulting their deities so He said:

﴿وَلَا تَسُبُّواْ ٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّواْ ٱللَّهَ عَدۡوَۢا بِغَيۡرِ عِلۡمٖ﴾

"And insult not those whom they (disbelievers) worship besides Allaah, lest they insult Allaah wrongfully without knowledge." - *Al-An'aam (6):108*

The third lesson: The Messenger (ﷺ) ordered that a bucket of water be thrown on his urine and in that is an example and that is giving precedence in hastening with removing the things that are harmful because there are some harms in delaying it. And if the Prophet had delayed cleaning that particular area of the *masjid*, the time would have come when the people would need to use it for *salaat*, so it was cleaned for that purpose. So, what is primary is for the individual to hasten in removing that which is harmful so that he is not affected by it later on, either by forgetfulness or incapability. And this is a very important point, that is that the individual hasten in removing that which is harmful, fearing incapability in removing it in the future or forgetting about it altogether.

For example: If a *thowb* (garment) was afflicted by some impurity and it is the same *thowb* that is going to be prayed in or not prayed in for that matter, then that which is essential is to hasten in washing the impurity and not to delay it because he could forget in the future or become incapable of removing it either because of the absence of water or other than that, and

because of this, when a child was brought to the Prophet (ﷺ), he sat him in his room and the child urinated in the room of the Prophet (ﷺ), so the Prophet called for some water and poured it on the urine immediately and he did not delay washing his *thowb* until the time for *salaat* just as we mentioned previously.

The fourth lesson: The Prophet (ﷺ) informed the Bedouin about the purpose of the *masaajid*. And that they were built for the establishment of the *salaat* and the recitation of the Qur'aan and the remembrance of Allaah or as he said (ﷺ):

لا يصلح فيها شئ من الأ ذى و القذر

"Filth and impurities are not appropriate in them (*masaajid*)."

So, therefore, the position of the *masaajid* is that they be magnified and cleaned and purified and that nothing is done in them except that which they were built for from that which Allaah is well pleased with of *salaat* and recitation of the Qur'aan and *dhikr* (remembrance) of Allaah, the Mighty and Majestic, and the likes of this.

The fifth lesson: If an individual calls another with *hikmah* and gentleness and easiness, then he will obtain that which he is in pursuit of in a manner far greater than that which if he sought to obtain it with harshness. As the Bedouin was convinced with

complete conviction with what the Prophet (ﷺ) had taught him to the point that he made the famous statement:

اللهم ارحمني و محمدا ولا ترحم معنا أحدا

"O Allaah! Have mercy on me and Muhammad and do not have mercy on anyone else along with us." (Bukhaari)

So, you find that the Prophet (ﷺ) used a degrèe of ease and gentleness with this man because he was ignorant, without a doubt, because it is not possible for a person knowledgeable of the sacredness of the *masjid* and the obligation of its magnification to be able to stand in front of the people to urinate in an area of it.

Another example: The Companion who had sexual relations with his wife during the daytime in the month of *Ramadhaan*. Bukhaari and Muslim mentioned the *hadeeth* of Abu Hurairah that a man came to the Prophet (ﷺ) and said:

يا رسول الله هلكت!

"O Messenger of Allaah I am destroyed!"

So he said (ﷺ):

ما أهلكك؟

So he said:

وقعت على امرأتي في رمضان، و أنا صائم

"I had sexual relations with my wife in the (month) of *Ramadhaan* while I was fasting."

This is a grave offence for an individual to deliberately have sexual relations with his wife while he is fasting in (the month of) *Ramadhaan*. So with what did the Prophet (ﷺ) deal with him? Did he rebuke him? Did he speak to him (harshly)? Did he reprimand him? No. Because the man came (to him), repentant and sorrowful and he did not come shunning it or not taking responsibility for it (his actions) and not really caring for what he had done.

So the Prophet (ﷺ) asked him if he had a slave so he could free him as expiation for that which he had fallen into. So he said: No. So the Prophet (ﷺ) asked him if he had the ability to fast two months consecutively. So he replied: No. So he asked him if he had the ability to feed sixty poor people? And he replied: No. Then the man sat (for a moment) and the Prophet (ﷺ) came to him with some dates and said to him:

خذ هذا فتصدق به

"Take this and give it in charity."

Meaning as expiation. And so he said:

أ على أفقر مني يا رسول الله، والله ما بين لا بتيها أهل أفقر مني

"Is there anyone poorer than me O Messenger of Allaah? By Allaah! There is no family between the two mountains (meaning the sanctuary of al-Madeenah) poorer than me."

So the Prophet (ﷺ) laughed until his molar teeth became exposed and then he said:

أطعمه أهلك

"Feed your family with it." (Bukhaari)

So in this story are some beneficial lessons and from them:

The Prophet (ﷺ) was not harsh with this man. And he did not scold him and he did not reprimand him because he came repentant and sorrowful and there is a difference between a man who is obstinate and a man who is submissive, he comes seeking assistance from us and seeking from us to alleviate him from that which he has fallen into and as a result of this (his demeanor) the Prophet (ﷺ) dealt with him in that type of

manner. In such that he returned him to his family and he had with him some gain that he carried from the Messenger (ﷺ), and it was the dates. Had it not been for his indigence, it would have been binding upon him to feed sixty poor people.

As for the third example: The man who sneezed in the *salaat*. It is (found) in the *hadeeth* of Mu'awiyyah Ibn Al-Hakam (رضي الله عنه), when he entered the *salaat* along with the Prophet (ﷺ) while he was praying so a man from the people sneezed and said:

الحمد لله

"All praise is for Allaah."

So Mu'awiyyah said to him:

يرحمك الله

"May Allaah have mercy on you."

So the people started to stare at him disapprovingly so he said: "Woe to me, why are you staring at me?" So they began to strike their hands on their thighs. So when I saw them urging me to keep silent I said nothing.

When the Messenger finished praying (and I declare that neither before him nor after him have I seen a leader who gave

better instruction than he for whom I would give my father and mother as ransom). By Allaah, he neither scolded me, nor hit me, nor reviled me.

Then he (ﷺ) said:

ان هذه الصلاة لا يصلح فيها شئ من كلام الناس إنما هو التسبيح و التكبير و قراءة القرآن

"Indeed the speech of the people is not appropriate during the prayer. Indeed it is only for *tasbeeh* (saying *Subhaan Allaah*), *takbeer* (saying *Allaahu Akbar*) and the recitation of the Qur'aan." Or as he said (ﷺ) (Muslim)

The fourth example: The man who wore a ring made of gold. It is in the story of the man who wore a ring made of gold and the Prophet (ﷺ) had already clarified that gold was *haraam* (impermissible) for the males of this *Ummah*, and he said (ﷺ):

يعمد أحدكم إلى جمرة من نار فيضعها في يده

"One of you has taken a coal of fire and placed it in his hand."

Then the Prophet (ﷺ) removed the ring himself and threw it away.

And when the Prophet left, it was said to the man: "Get your ring and benefit from it (meaning, sell it and benefit from the proceeds)."

So he said:

و الله لا آخذ خاتما طرحه النبي صلى الله

"By Allaah! I will not pick up a ring that was thrown away by the Prophet (ﷺ)." (Muslim)

So in this particular conduct was something of harshness towards this man, and apparently, the news had reached this man that gold was *haraam* upon the males of this *Ummah*, so because of this the Prophet (ﷺ) dealt with him in that manner which was a bit more severe than the conduct we mentioned previously.

Therefore it is imperative for the *da'eeyah* (female caller) to put every individual in their (proper) place depending on what their condition necessitates. So, there is the *jaahil* (ignorant person) who does not know and there is the one who does know but he has with him negligence and laziness and then there is the one who knows but he is obstinate and arrogant. So it is imperative that every one of them be put in their appropriate places.

The Fourth Characteristic - Good Nurturing

The woman should be good at raising her children. Because her children are the men and women of the future and the first one they are raised under is the mother. So if the mother places emphasis on good manners, rather, she gives importance to *'ibaadah* (worship) and good manners and good treatment towards the people and the children brought up by her hands are nurtured upon this, then they will have a tremendous effect in the rectification of society. So because of this, it is incumbent upon the woman who has children that she has a great concern for her children and that she places great importance on their upbringing and that she seeks assistance, if she becomes incapable for any reason, from their father or whomsoever is responsible for their affairs if they have no father. Either from their brothers or their uncles or their brothers from the same tribe or other than them. And it is not befitting for the woman to submit to the state of affairs and say: "The people are following this and I cannot change it." Because if we remain like this, submitting to the state of affairs, then the rectification will not be completed.

Because it is inevitable that rectification will change that which has been corrupted in a manner that is virtuous. And it is a must that this virtuous condition changes to that which is more virtuous than it, until the affairs are completely rectified and upright.

And submitting to the state of affairs is something not mentioned in the legislation of Islaam and because of this, the Prophet (ﷺ) was sent to a polytheistic nation worshiping idols, cutting off relations with the wombs, oppressing and transgressing against the rights of the people in a manner that was unjust, and he did not submit (ﷺ).

Rather, Allaah, the Mighty and Majestic, did not give him permission to submit to the reality of the way things were. Rather He, the Glorified, said to him:

﴿ فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ﴾

"Therefore proclaim openly that which you are commanded, and turn away from the *mushrikoon* (polytheists, idolaters and disbelievers)" - *Al-Hijr (15):94*

So Allaah, the Glorified, ordered him to proclaim the truth openly and turn away from the ignorant and to put aside their ignorance and enmity until the affair of Islaam became complete for him. And that is what exactly happened.

Yes, maybe someone will say, "Indeed it is from *hikmah* that we change the state of affairs."

But not immediately like we desire to, because the society is in opposition to that which we desire from rectification. So at this

point, it is appropriate for the individual to meet the person with that which is most important for their rectification then that which is of less import.

Meaning, he begins with correcting that which has greater importance and urgency, then meet the people with one thing after another until he completes his goal.

The Fifth Characteristic - Zeal in Giving Da'wah

That the woman should play a major role in educating girls of her class. And that is from within the community. Whether it be at school, or the university or if the studies are on a level higher than the university, like higher learning programs or in that which is less than it from the different levels of learning. Also from within the community in that which is between the women in visiting one another in which beneficial talks can take place.

And it has reached us, and to Allaah belongs the praise, that some of the women are taking on tremendous roles in this matter and it has resulted in gatherings for the girls of their class in different legislative sciences or sciences in the Arabic language. And this is, without a doubt, an affair that is beautiful and one which a woman is praised for, and it is a reward that is enduring for her even after her death, based on the statement of the Prophet (ﷺ):

إذا مات الإنسان انقطع عمله إلا من ثلاثة: إلا من صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له

"When an individual dies all of his actions are cut off except three: an enduring charity, or beneficial knowledge, or a righteous son that would make *du'aa* for him." (Muslim)

So if the woman is zealous in giving *da'wah* in her community in the course of visits or school gatherings or other than that, then she will have a tremendous effect and a vast role in rectifying society.

This is what I recall as of now in relation to the role of the woman in rectifying society and the mentioning of some of the ways in which this rectification can be achieved.

And I ask Allaah that he makes us of those who guide and those who are guided and of the righteous and those who rectify and to give us His Mercy. Indeed, He is Al-Wahhaab. And all the praise is for Allaah, the Lord of Mankind. And may Allaah send His *Salaat* and *Salaam* upon our Prophet Muhammad and his family and his Companions and those that follow them in good until the Day of Judgment.

Appendix A: Important Rulings for the Women

Question: A woman whose husband is not pleased with her covering in front of his brothers. So is it permissible for her to expose her face along with the rest of her body being covered?

Answer: No. Rather that which is incumbent upon her is to cover her face whether her husband is pleased with it or not. But it is also upon her to convince him that exposing the face to those other than her *mahram* is *haraam* (impermissible) until he is convinced of this. And if he does not become convinced, then that which is binding is to seek the pleasure of Allaah, the Mighty and Majestic, even if the people become angry. Because whoever seeks the pleasure of Allaah by angering the people, then Allaah will suffice him from the provision of the people.

And whoever seeks the pleasure of the people by angering Allaah, then the anger of Allaah will be upon him and He (Allaah) will make the people angry with him. And it is not permissible for the wife or other than her to oppose the command of Allaah, the Mighty and Majestic, at the expense of the husband's pleasure or other than him from the people.

Question: A woman whose husband divorced her while she was pregnant directly following an argument that occurred between them. Then after some time he divorced her again for the second time making it the third divorce directly following an argument that occurred between them. Then he contacted her by way of telephone after the second, no, the third time and said: "I divorced you for the third time while I was angry and now you are divorced one million times." So the question is: "Is this woman divorced a million times or what?"

Answer: She is not divorced one million times because divorce has been limited legislatively to three times. But if it is confirmed that the second divorce occurred while he was very angry to the point where he had no control over himself then indeed that divorce did not count and at that point, the only divorce that counted was the first one, when she was pregnant, and the last divorce in which he divorced her while he was deliberate in doing so and he used one million times over one time.

And in this situation we say if they have any problems in this issue, then they should contact us so we can arrange a *fatwa* that is appropriate for their situation.

Question: A woman asks concerning her husband who does not pray in congregation but he prays in the house. So, should she remain with him or seek an annulment of the marriage (*khulah*)?

Answer: She should not seek an annulment of marriage (*khulah*). Meaning, it is not required of her to seek a *khulah* and she can remain with him.

But it is incumbent upon her to advise him constantly and to intimidate him of (the punishment of) Allaah, and to explain to him the punishment of the one who remains behind during the congregational *salaat* and to explain to him the reward of the one who prays in congregation, and that the *salaat* in congregation is better than the *salaat* of a person by himself by twenty seven degrees, and perhaps Allaah will guide him by her hands.

Question: Is the wearing of an *abaayah* that is embroidered considered to be from *tabarruj* (adorning ones self)?

Answer: Wearing an *abaayah* or a scarf that is embroidered is, without a doubt, from *tabarruj* with beautification. And Allaah said to the women of the Prophet (ﷺ):

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَـٰهِلِيَّةِ ٱلْأُولَىٰ ﴾

"And stay in your houses, and do not display yourselves like that of the times of ignorance." - *Al-Ahzaab (33):33*

And the Mighty and Majestic said:

﴿ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ﴾

"And let them not stamp their feet so as to reveal what they hide of their adornment." - *An-Noor (24):31*

So if Allaah prohibited the women of the Prophet (ﷺ) from adorning themselves like that of the times of the first *Jaahiliyah* (before Islaam), and prohibited the believing women from striking their feet so as to reveal what they hide of their adornment, then this points to the fact that it is not permissible to expose anything from beautification or display it because it is from *tabarruj* with beatification.

And it should be known that the more the clothes of the woman is further away from *fitnah*, the better and purer it is for the woman and it shows her fear of Allaah and her close connection to Him.

Question: Concerning a woman who uses birth control pills in order to complete her studies or in order to delay pregnancy, because she already has a small child. But the husband does not want this, meaning he wants children.

Answer: It is not permissible for the woman to use that, which is going to prevent pregnancy except with the permission of her husband, no matter what the reasons are. Just as it is not permissible for the man to use that, which is going to prevent reproduction, except with the permission of his wife. And as a result of this the *'ulamaa* said that it is *haraam* (impermissible) for the man to practice *al-Azal* (coitus interruptus) except with the permission of his wife. But even if the husband was to give his wife permission to use birth control, then what is the verdict concerning using these pills?

That which I see based upon what I have heard from many doctors is that the impermissibility of using them is closer to what is correct than the permissibility of using them. And that is because of the tremendous harm it causes to the womb and to the blood and to conception in the future. Because many of the babies that come out deformed are from reasons relating to using these pills, just as we have been informed.

But if it is estimated that there is no harm, and this is an estimation that is vital and not something factual, then that which is appropriate is for the woman not to use that which will decrease her chances of reproduction and this is because the Messenger (ﷺ) encouraged marrying the woman who gives birth to a lot of children and that is in order to have many children. And every time this *Ummah* increases in its

individuals, then it increases in its honor and self-sufficiency from others.

And for this, Shu'aib (عليه السلام) reminded his people of this blessing, he said:

﴿ وَٱذْكُرُوٓاْ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ﴾

"And remember when you were few and He multiplied you." *- Al-A'raaf (7):86*

And Allaah, The Mighty and Majestic, reminded Bani Israa'eel (the children of Israel) of this blessing when He said:

﴿ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴾

"And We made you numerous in man-power." *- Al-Israa (17):6*

And the nations now (in our time) pride themselves on their individuals because the abundance of individuals, as we have mentioned previously, means honor for this *Ummah* and its prestige and its self-sufficiency from others.

Question: Concerning the husband who refuses to pay for (medical) treatment for his wife with the argument that she receives a salary.

Answer: It is not proper for the husband to be stingy to his wife in this type of situation if he is wealthy or has the ability. As for the case of his financial situation being mediocre, and she has the money that would suffice because she works, then he has the right to refuse, especially if the treatment requires a large amount of money. And there is a difference of opinion amongst the *fuqahaa* (scholars of *fiqh*) in this issue.

From them are those who see that the husband is not obligated, in any situation, to anything relating to treatments or prescriptions. And from them are those who differentiate between a lot and a little. And from them are those who differentiate based on the custom.

So if it is the custom of the people that the husband spends on his wife in the likes of these situations, then it is incumbent upon him to pay for the treatment and if it is not from their custom, then he is not required. And in any case, the place to return to is the Muslim courts if there is any differing. And if there is no differing, and if rectification is closer to the two parties, then they should rectify (the situation) between themselves.

Question: Two sisters, both of them breastfed the son of the other, so what is the verdict concerning the rest of the brothers (of the breastfed child)?

Answer: If the woman breastfeeds a child, then he becomes a child of hers and her children, both the males and the females, become brothers and sisters to him only. And as for the one who has brothers in his household or those over him like fathers and mothers then the breastfeeding has no effect on them. So these two sisters, let us just say that one of them had a son named Khaalid and the other sister, a son named Muhammad.

If Muhammad was breastfed by the mother of Khaalid, then he (Khaalid) becomes a brother to all of her children, the girls and the boys. And if Khaalid was breastfed by the mother of Muhammad then he becomes a brother to all of her children, the boys and the girls.

And as for the brothers of Khaalid, then there is no relation between them and the brothers of Muhammad in reference to the breastfeeding. And likewise, the opposite based upon the principal that we pointed to and that is the verdict of breastfeeding is only applicable to the one who did breastfeeding and to her children and it does not apply to the mothers, fathers, brothers, sisters and the uncles of the breastfed child.

Question: A man divorced his wife two times then took her back, then after some time, it became clear that the second divorce was actually the third divorce, and the woman gave birth to his child during the last divorce. So what is the verdict regarding the children?

Answer: The children belong to the man, who it became clear to that he divorced his wife three times, and that is because he was ignorant or because he forgot about the third divorce. So the children are legitimate, according to Islaam, who are ascribed to their father with an authentic ascription. Because they were created from a doubtful sexual relation and as a precautionary measure to safeguard the lineage, the legislation of Islaam has made sexual relations by way of doubt, such as this case, just like the sexual relation that is executed in a manner that is *halaal* (permissible).

Question: A husband divorced his wife two times then she (the wife) requested that he divorce her for the third time but he refused and she continued to request so he said to her, "When Wednesday comes, you will be divorced" and this was on Saturday. And between Saturday and Wednesday he retracted his statement. So is his retraction correct, and she is not divorced?

Answer: If the man connected the divorce to a particular time and said to her, "When Wednesday comes you are divorced" or

"When the month of *Rabi'a* (which is the fourth month on the Islaamic calendar) enters you are divorced" or whatever is similar to this then he has no option in the retraction of his statement.

Rather, when the time that he specified for the divorce comes, then the divorce will transpire and we will say about the statement of the husband, "When Wednesday comes you will be divorced," if his intent behind this statement was that the divorce will transpire, then when Wednesday comes, she is divorced even if he retracted his statement.

As for if the intent of his statement, "You will be divorced," meaning, "I will divorce you on Wednesday and you will be divorced with that divorce which I will divorce you with on Wednesday," but he did not divorce her on Wednesday, then there is nothing upon him because in the last example it was a promise and it was not connected to a particular day. So if he said, "When Wednesday comes I will divorce you" and then he did not divorce her, then she is not divorced.

Question: What is the verdict concerning a woman kissing her father or maternal and paternal uncles on the face? Meaning, it is as if the woman is asking about the verdict of a man kissing his daughter or his sister or his niece on the face?

Answer: The origin in this is that it is permissible but if you fear *fitnah* (trial or tribulations) then it is not permissible because the legislation of Islaam has blocked every means leading to *fitan* and for this we say: There is no problem with a man kissing his daughter on the cheek or on the forehead because the danger of *fitnah* is farfetched, but as for the paternal cousin or the maternal cousin or the uncle or what is similar to this, then indeed it could be some *fitnah* there, and because of this the *'ulamaa* have disliked that a man kiss his niece or his maternal aunt on the face. As for the father and the brother then the danger in them is farfetched and there is no problem with this.

Question: Concerning the permissibility of following the *imaam* by means of the television. Meaning, that a person prays behind the *imaam* by means of looking at him on the television?

Answer: This is not permissible because it is imperative that the *imaam* be with those who are praying behind him in one place (all of them) together, and even if they are not all in one place together, then it is imperative that the ranks between them be connected so that it actually appears to be a congregation in place and in action.

And from that which is known is that the *salaat* by means of the television does not actualize this condition, so it is not

permissible for an individual to follow the *imaam* by means of the television.

Question: How can the evil of a magician be avoided knowing that the magic is going to soon transpire?

Answer: It is possible that it can be avoided if the affair becomes assured of by way of clear strong evidences and to establish the clear proof against this magician in order to prevent him from practicing magic. But I would love to take this opportunity to warn against that which has become wide spread amongst the people today from the abundance of false superstitions, to the point that an individual is afflicted with a common cold and he will say that he has been bewitched or he has been afflicted by the evil eye, or the likes of this.

And as a result of this complaints have increased about the evil eye and magic along with the fact that it might just be superstitious and be void and have no reality to it. So that which is incumbent upon the individual is that he be steadfast in his reliance on Allaah and not to submit to these superstitions and imaginations.

Question: Concerning a man who beats his wife for no reason?

Answer: To hit his wife for no reason is *muharram* (impermissible) because it shows hostility towards her and

Allaah, The Mighty and Majestic, has only allowed hitting the wife based upon a legitimate reason and He said:

﴿ وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِي ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ ﴾

"As to those women on whose part you fear ill conduct, admonish them (first), then refuse to share their beds, and (lastly) beat them (lightly)." - *An-Nisaa (4):34*

And she has the right in this situation to seek from him a divorce because of his aggression towards her. But that which I see is, if this issue can not be resolved, that which is between the woman and her husband, then she should seek from those in charge of her affairs, either her father or her brother or other than them, to intervene in this affair to bring about rectification between them.

Question: Concerning a woman who is careless in regards to purification and based upon her lackadaisicalness; she delays the *Salaat* from its proper time.

Answer: She has done that which a major sin, so it is upon her to repent to Allaah, The Glorified and High, and to be diligent in the future about establishing the *salaat* in its proper time in

the manner in which Allaah and His Messenger has prescribed. And we ask Allaah, for ourselves and for her, true repentance and to make us from the people of good and those who act upon that which will please Him and Allaah is Al-Muwaffiq (the Giver of *at-Tawfeeq* (success)).

Question: A woman arrived at Jeddah to visit her daughter and she did not have any intentions on making *'umrah* then she decided to make *'umrah*, so where does she assume the *ihraam*?

Answer: She assumes the *ihraam* from Jeddah. Because the Prophet (ﷺ), when he appointed these places for assuming the *ihraam* he said:

هن لأهلهن و لمن أتى عليهن من غير أهلهن ممن يريد الحج أو العمرة ومن كان دون ذلك فمن حيث أنشأ حتى أهل مكة من مكة.

"These *mawaaqeet* (places fixed for assuming *ihraam*) are for those living at those very places, and other than them, for all those who come through them intending to perform *hajj* and *'umrah*." (Bukhaari)

And whoever is living within these *mawaaqeet* (appointed places for assuming *ihraam*) should assume *ihraam* from wherever he emerges from and the people of Makkah may assume *ihraam* from Makkah.

Question: Is giving *da'wah* mandatory upon the woman, and in which field does she call?

Answer: It is imperative that we understand a principle and it is that which is established in regards to the men then it is applicable to the women also, except with proof which points to the fact that it does not apply to the women but rather only the men. And an example where the proof is specific is the statement of 'A'ishah where she said:

يا رسول الله، هل على النساء جهاد؟ قال: عليهن جهاد لا قتال فيه: الحج والعمرة

"O Messenger of Allaah is *jihaad* binding upon the women? So he said: '*jihaad* is binding upon them, that which entails no fighting; *hajj* and *'umrah*.'" (Musnad Imaam Ahmad and Sunan of Daruqutni)

And this shows that *jihaad,* and it is the *jihaad* of the enemies of Islaam, is mandatory upon the men and not mandatory upon the women. And likewise the Prophet (ﷺ) said:

خير صفوف الرجال أولها و شرها آخرها. رخير صفوف النساء آخرها و شرها أولها

"The best rows for the men are the first ones and the worst rows are the last ones. And the best rows for the women are the last ones and the worst rows for them are the first ones."
(Muslim)

So the principle is that whatever is established in regards to the men, then is applies also to the women from the commandments and prohibitions, and that which is established in regards to the women, then it also applies to the men, and for this, whoever accuses a man of fornication, it is incumbent that he be punished with eighty stripes (lashes) along with the fact that the verse was specifically for those men who accuse chaste innocent women of fornication as Allaah, the Most High, said:

﴿ وَٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ثُمَّ لَمۡ يَأۡتُواْ بِأَرۡبَعَةِ شُهَدَآءَ فَٱجۡلِدُوهُمۡ ثَمَٰنِينَ جَلۡدَةٗ ﴾

"And those who accuse chaste women, and do not produce four witnesses, flog them with eighty stripes." - *An-Noor (24):4*

Then we look at giving *da'wah* to Allaah, the Mighty and Majestic; is it specific to the men or is it a general, collective effort shared by both women and men? That which is clarified from the book of Allaah and the *Sunnah* of His Messenger (ﷺ) is that it is a general, collective effort.

But the field of *da'wah* for a woman is not like the field of *da'wah* for a man. So the woman gives *da'wah* in the gatherings of the women and not in the gatherings of men. So she gives *da'wah* in the field that is possible Islamically for her to give *da'wah* in. And it is in the gatherings of women, whether it be in the schools or in the *masaajid*.

Question: My husband instructs me to complete my studies in order that I become a *da'eeyah* amongst the women, but I want to concern myself with my household and my children and leave off my studies. So is it from *hikmah* that I obey my husband or leave off my studies?

Answer: That which I see is that you look at that which is of greater interest. Is the house compelled to having you remain in it? For an example, you have many small children that are in need of attention; in that case you remaining in the house is better for you then leaving out for studies. Because the Prophet (ﷺ) said:

ابدأ بنفسك ثم بمن حولك

"Begin with yourself and then those around you." (Muslim)

So you are responsible and accountable for the guardianship of the children and rectifying the household and this is an affair

that is mandatory. And giving *da'wah* to Allaah, the Mighty and Majestic, is a collective duty, and it could be that someone would carry it out and it would suffice for all of the women. And if it is possible to combine between this and that, meaning, that you be a *da'eeyah* to Allaah, the Most High, even if you are not in school, then this is excellent.

We will limit ourselves to what we have mentioned of questions because the time for the *adhaan* has entered, and we ask Allaah that He makes these answers beneficial and a means of closeness for us to Allaah (ﷻ).

This is the speech of the Shaykh. May Allaah have mercy on him and make his grave spacious and continue to benefit us with his tremendous works and gather us with him in *Jannah*.

May the *Salaat* and *Salaam* of Allaah be upon His last and final Messenger, Muhammad Ibn 'Abdillaah, and upon his family and Companions and those that follow them in goodness until the Day of Judgment.